THE

LAMENTATI

ONSOFIEREMY, TRANSLA-
TED VVITH GREAT CARE
OF HIS HEBREW ELEGANCIE,
AND ORATORIOVS SPEACHES:
VVHERIN HIS SIXFOLD
ALPHABET STIRRETH
all to attention,
OF GODS ORDERED
Providence in Kingdomes
Confusion.

VVITH

EXPLICATIONS
from other Scriptures,
touching his story &
phrases.

BY HVGH BROVGHTON

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TO

BOOK KEPT
IN
SAFE

J. A. Leighton
10/25/27

THE MOST NOBLE

HENRY

PRINCE OF GREAT

BRITANY.

THE Law promiſeth (G. P). all bleſſing of this world, &, when this earthly houſe of tabernacle is diſſolved, a building from God everlaſting, yf we kepe it: But without any token that men would kepe it, breaking upon breaking is foretold: & eight and twenty fold punishmentes, vntil at the laſt Iudah ſhould loſe their Land and be ſeaventy yeares in the Land of Nemrod: wher they might behold the wicked building: which bred confuſion of tongues: and which ſhould end the tōgue of Adam from cōmon uſe. VVhen the firſt yeare of this captivity was beginning: Ieremie penned a forme of lamentatiōs: ſhew-

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ing mans misery to the full, and the roo-
ting out of Salomons house, which from
Roboam was Ammonitish: and from O-
chozias was Achabish:& was often neer
rooting out: that men might better be-
leve it should wholy decay:& looke unto
the family of Christ the sonne of Nathan
Salomons brother. The Godly in capti-
vity, as Daniel, who stopped the mouth
of Lions, and Ananias, Misael, with Asa-
rias, who quẽched the force of fyre, were
humbled by these Lamentations, to be-
hold the dayes of Christ. And presently
from theyr beginning Daniel beginneth
his captivity: as a witness to Ieremies
trueth; and sheweth how God in sorowes
advanced him to be welthier then migh-
ty Kinges; and contrived the Kingdomes
which thence should afflict faithfull Iu-
dahs religiõ, vnto the forme of one mans
body:& distinct in matter, as Iudahs zeal,
or relenting wold be. Ieremies Lamen-
tations I have set over into our tongue;
vvith care to set forth, so nere as our
speach

ſpeach could, the oratorious bravery of his wordes. But all men, yea all Grekes, though theyr learning & eloquence were povvred into one head, vvold come nothing nere his heavenly gayneſſe. They muſt learne his own language that vvold fill theyr eares with thoſe ſoundes of Chanaan. Beſides his translation, I have ſhewed his meaning ſo far as I demed need was, for his conference vvith the other holy workes. And him I joyned to Koheleth. Alſo I finiſhed that work which vvas ſent over to your G. in Ebrevv & Latin vvhich handleth Davids Families and Daniels ſumme. That I have alſo turned into mo languages; as conteyning an explication of cõmon Chriſtianity. Theſe I labourd, that your G might by ripe yeres, be ripe in the knowledg of God.

Your Graces moſt humble,

HVGH BROVGHTON.

OF IEREMIES LIKENES TO MOSES IN MANY DEGREES.

IEremy had great reſemblances to likē him vnto Moſes in many poincts, pleaſant to conſider; & much for his auctority. As Moſes vvas of Levj, the godlieſt tribe, and the beſt familie: that vvhich by faith hid him three moneths; So Ieremie vvas of Levj, of the ſacrificers of Anathoth; & his father vvas Chelkiah the high ſacrificer; who found the Lavv, hid in the temple; in Manaſſes dayes: whoſe repentance was but a litle afore his death; that he could not think of the Lavv. And Amon his ſonne was vvicked. Of this Levite came Ieremy; Sonne & father honorers of Moſes. Moſes vvas vnvvilling to go vpon his meſſage; Ieremie vvas vnvvilling to go vpon his meſſage. Moſes ovvne tribe ſtood vp againſt him; Core & his companie. Ieremie his ovvne, the men of Anathoth ſtood vp againſt him. Moſes vvas caſt into the river by his ovvne kindred, Ieremye vvas caſt into a dungeon by his ovvne kindred. Moſes vvas taken out of the river by one of Pharaohs maydens; Ieremie vvas taken out of the dungeon by an Æthiopian, by Abdemelech. Moſes reproved Iſrael; Ieremie reproved Iſrael. Moſes told Iſrael, of captiuitie; & cloſly of ſeaventie yeres; Levit 26. and of a nevv remembrance of covenant; Ieremie told Iſrael of captivitie & expreſſely to end at 70

yeres: and of the Newe Testament Moses told that the Kings should go to a strange Land: vpon desert, to be rooted out: Ieremie telleth the Kings shall go to Babel: and telleth expresly twise: Ier. 22. & 36. that the Kings stock shalbe rooted out. Moses desired of God to shewe him his wayes: seing the strange successe of wicked here: Ieremie desired to know why the wicked prospered. Moses bade Israell they should no more returne to Ægypt, Ieremie bade Israell they should no more returne to Ægypt. Moses spake from his own faith in God: that the rebels against him should haue a strange death: Ieremie from his fayth in God tolde the pseudoprophet Ananias, S. of Azor, this yere thou shalt die. Moses wrote of sadnes to Rachel the mother, by her death at Beth Lechem: Ieremy wrot that Rachel shall weep for her childrens death at Beth Lechem. Moses prophecied, a King, of Christ the King fortie yeares: Ieremie prophecied vnto Kings, of Christ the true King forty yeres. Moses wrote most curious poetrie, Ex. 15. & Deut. 32. Ieremies Lamentations bring more ioy for learned stile, then sadnes by speach of the nations fall. Moses and Ieremie laued much of their company by their forty yeres: for going into the Land: from the wildernes: & out of the Land into the wildernes of the heathen. The Pharisees despising Moses & Ieremie & Apostles, 40 yeres bred Eternall Lamentations.

THE COMMENDATION OF IEREMIES LAMENTATIONS.

THe holy spirit commendeth in Ier. 36. the booke of Lamentations: that it abridgeth all Ieremies sermons

mons made from the thirteenth of Iosias vnto the fourth of Ioakim, vvhich space Ieremy reckoneth to be tvventy three yeares. And as he abridgeth his ovvn sermons made from the phrases of the Lavv, Iob, Psalmes, and Salomons Books, and from all the former prophets; So his Lamentations in verie speach, do call the reader to former vvorks, that the reading of them bringeth into mind all the former holy vvriters. And the holy Daniel so delighted in him, that ch; 9. he abridgeth his Lamentations, hovv vnder heauen it hath not bene done, as it hath bene done to Ierusalem; vvhere everie curse spoken in the Lavv of Moses hath shevved full event. God bade Ieremie vvrite the Booke; & to read it in a great fast. Baruc vvrote it & read it to the nobles; they bring it to Ioakim the King; & read it: he being at a fier in his winter chamber; in his fift yere: when he had returned from Babel, & purposed rebellion in his hart. It was about November; and a burning fier was in his chamber: and as Iehudj read three or four Leaves, Ioakim with a penknife cut them, & cast them into the fier; till he consumed all the Book. Yet the nobles requested him not to deale so. Also he commaunded to lay hold vpon Ieremy & Baruc. But God hid them; & bade Ieremy write againe the book; with addition; the three fold Alphabet; ch. 3. as vvel may be thought; and to prophecy of Ioakim, the rooting out of his succession and house; and that he shalbe buryed like an asse; cast out of Ierusalem. Which fell out as he was caryed the second tyme for Babel.

And thus in Ieremie GOD honoreth the Lamentations of Ieremie.

HOVV DANIELS VISIONS HONOVR IEREMYES LAMENTATIONS.

FIve yeares after Ieremies Lamentations were first written, Daniel writeth of the Iewes enemies: how they make a great & goodly image: & figureth them not by beastes, while the Kings of Iudah be savage wightes, & caused Ieremies Lamentations: But after threescore yeares, when the Kings race was gone, then Iudahs enemies wer likened vnto savage beastes: & the Iewes of Ieremies Lamentations are the holy: which shal possess a Kingdome for Ever and Ever. Also Ieremie Lam. 4. closly telleth of Babels fall: that doth Daniel liuely describe: chapt. 5. Ieremie Lam. 5. prayeth vnto God to turne his People: because so onely they can be returned; & to renue his gratious face as of old. Daniel ch. 9. expresly nameth Ieremies 70 yeres for Gods anger; & prayeth for the renewing of Gods favour.

THE STORY OF IVDAH, FOR THE TIME OF IEREMIES LAMENTATIONS.

Daniel onely recordeth, ch. 1. that in the third of Iehoiakim, Nabuchadnezzar *King* of Babel came against Ierusalem; But by Ieremy, ch. 25. we gather that part of Ioakim his fourth was also in Nabuchadnezar his first. And then God gave the K. into his hands; & part of the vessels of the temple; & God brought *K.* and vessels vnto Babel; But the *K.* was suffred to returne; for in his fift yeare he was at Ierusalem; This captiuity was mentioned onely in Daniel: who was also caryed with

vvith three as godly, Ananias, Miſael, & Azarias; & ō-ther of the Kinges race. Eight yeres after this would not teach *K.* Ioakim that he vpon rebellion ſhould be buryed as an Aſſe: For he had ſinned againſt the holy Gh. in burning Ieremies Lamentations; & could not be renued to repentance: but muſt haue open puniſhmēt here, as Eternal in Gehenna. After five yeres Daniel & Nab; both dreamed of the great Image; that ſhould rule not only Iudah but all: a long time; Ioakim cared nothing for all this. Nab. the *K.* preſently maketh a Golden Image, to augment the viſions memorie; & his hope; as Diod: Siculus noteth; that he ſhould be a Monarch: and vvould haue it vvorſhipped. Then Daniels godly coſyns quench the fier. And the *K.* of Babel proclameth Gods glory: But Ioakim contemneth God, to haſten iudgment: & rebelleth againſt Nab: *K.* of Babell. The ſecond & third ch. of Daniel muſt be here conſidered; hovv againſt them the vvicked harden their hart. So God ſent armies of Caldeans, Aram, Moab, & Ammon againſt Iudah, & they took Ioakim and bound him in chaynes to haue brought him to Babel; 36. ch. 2. But he died by the vvay, & he vvas buryed like an aſſe. Ier. 36. Ichoiachin reigned three moneths; like a Cruell Lion. Him Nabuchadnezar ſuffred not to ſit any longer vpon Davids throne: But caried him to Babel: And mo veſſels of the temple & palace; & all the nobles: & Mar'ochaj then a ſuckling, one of Ieremies Lamented. Then alſo was Ezekiel captiued; That he might freely in Babel tell the reſt of Iuda they ſhould follovv. But they vvould never belene that Iudahs Kingdom ſhould erre to deſtruction. Many thouſands alſo of the People, all ſaving

the poore, he caried to Babel: & kept Iechonias 37. yeres in priſon: that vvicked Thalmudiſts ſhould not ſay; Iechonias by repentance called back Gods oth; that ſaid he ſhould dy childles. Repentance ſhould haue holpen Achabs broode, firſt out of priſon. But no repentance, not Moſes repentance, can call back Gods oth: Beſides the oth paſſed as well for Ioakim that none of his ſeed ſhould ſit vpon Davids throne. Yet the infidels teach it to be Atheiſme to ſaye that Salomons race is ended. But the Goſpell of S. Luke, and Ier. 36. & 22. & Aggej. 2. & Zach. 12. teach vs that it is infidelity to deny it to be ended.

Let him that readeth vnderſtand.

THE LAMENTATIONS OF IEREMY.

Aleph. 1 HOVV is the city dwelt ſolitary which was full of people; She is become a very widdow. The great among nations, the prince among countreys is become (*a*) tributary.

(*a*) *Iehoiakim was caryed to Babel, in the firſt of Nabu:*

Beth. 2 She weepeth ſore all the (*b*) night: Her teares trickle vpon her cheeks: She hath no comforter of all her Lovers: all her (*c*) friends deale vnfaithfully with her: They are become her enemies.

& Daniel, Ananias, Miſael, & Azarias: With other yong nobles. Da. 1. And Iehoiakim was ſuffred to returne to his Kingdome; being made a ſervant tributarie to the King of Babel. (*b*) *Affliction is night.* *as Eſ. 21. Three yeares Iehoiakim ſerved the K. of Babel. That time was night; Three yeres he was vexed with forces of Chaldeans, Syrians, Moabites, Ammonites. And that was a darker night.* (*c*) *Egypt and Tyrus & other near nations, which afterward reſiſted Babel 35. yeres. Yet they left Ieruſalem tobe taken of Nabuchadnezar after a ſmall ſiege.*

(d) *In the eight of Nab; with K. Iechonias & Mardochai then a childe, & Ezekiel, & many who thē saw Salomons temple, & lived till Aggei*

Gimel. 3. Iudah (*d*) leaveth countrey after affliction & much bondage. She dwelleth among the hethen: She findeth no reſt: all that purſue her overtake her in the ſtraites.

Daleth. 4. The wayes of Sion mourne, becauſe none come to the feaſtes: all her gates be deſolate: her ſacrificers (*e*) ſigh: her virgins ſorow, & ſhe feeleth bitternes.

He. 5. Her adverſaries are the chief: her enemies proſper: becauſe the Eternal hath made her ſorowfull, for her great treſpaſſes: Her infants (*f*) go to captivity, before the adverſarie.

asked them, of it & Zorobabels; Ag. 2. *And many thouſands; all ſaving the poore. And againe when the remnant is captived, after full bondage & ſorow. Beſides in the Booke of Eſter Letters went into* 127 *countreyes againſt the Iewes, & againe for them. And the Chaldean ſcattered thē not: Wherfore we muſt vnderſtand that many beleeving their countrey ſhould become vnder Babel fled into other cōutreyes. And of them might they bee Who made the ſynagoges in Corinth & Rome.* (e) *They ſighed not for killing the prophets, but for the punishment.* (f) *As Mardochai; who was actiue in Eſthers dayes; Eſter.* 10. *& was caried to Babel* 62. *yeres afore Babel fell. So he muſt live* 85. *at the leaſt; though he were captived, in his cradle.*

Vau. 6. And from the(g)daughter Sion all her gayneſs is departed: her Princes are like hartes which finde no paſture, & goe voyd of all ſtrength before the purſuer.

Zain. 7. Ieruſalē remembreth in the dayes of her affliction and vexation, all the pretious thinges that ſhe had in the old time: when the People hath fallen by the hand of the Enemy: and ſhe hath no helper: her adverſaries behold her, & laugh at her(h) Sabbatiſmes.

Cheth. 8. Ieruſalē hath ſinned grevouſly; therfore came ſhe into(i)diſperſiō: all that honoured her contemne her; becauſe they haue ſeene her ſhame; alſo ſhe ſigh-

(g) *All ſettled cōmon weales are called daughters in the Scripture; as Daughter Babel, pſ. 137. So Rome is pictured a woman Apo. 17.*

(h) *This prophecieth how in Babel they will mourne for deſire vnto their feaſtes: vvhich in their Land they vvould not keep aright. And the Chaldeans vvill skoph their Sabbatiſmes, as did long after Horace, Ovid, and other Poets; & Tully too; Deſerving to haue his head cut off and his tongue pricked, as he had. The pſ. 137. commenteth vpon this verſe.*

(i) נידה *Nydah. Such vncertainty of place as Cain had Gen. 4. vvandring form place to place.* Ἀϱτοῦμεν *expreſseth of purpoſe this vvord, 1 Cor. 4. 11.*

eth

eth & turneth her ſelf backwardes.

Teth. 9 Her (*k*) vncleannes is vpon her skirtes. She remembreth not (*l*) her laſt end: How ſhe is wonderfully brought downe, ſhe hath no comforter. O Eternal ſee my affliction: becauſe the enemy is mightie.

Iod. 10 The aduerſary layeth his hand vpon all her (*m*) pretious thinges: when ſhe ſeeth the nations come into her temple: of whome thou haſt commaunded: They ſhould not come into thy (*n*) congregation.

Caph. 11 All her People ſigh, ſeeking for

(*k*) *Ier. Ch. 2. handleth this at large. The trope meaneth Idolatry.*

(*l*) *Deu. 32. O that they were wiſe, & would remember their laſt end.*

Moſes ſpake of this age. (*m*) λαμπρὰ מחמדיה *Apoc. 18.* (*n*) *That is; They ſhall beare no office in thy cõmon weale. They are Ammonites and Moabites. Deut. 23. 3. they come now even into the Temple where onely the Levites ſhould come.*

bread

bread; they give their pretious things for (o) meat to keep in life. See ô Eternall, & consider how cõtemptible I am become.

(o) *This speach is a prophecie of the famine that should befall the city, in the last siege; which began in the ninth of Sedekias. Then Nab; compassed the city with siege, vntil the Eleventh yeare; when the famine was exceding great, & the People of the Land had no meat. 2. K. 25. 1. Though two captiuities were past, & none wer left but a remnant of poore, & Ezekiel in captivity prophecyed that Sedekias and his companie should come after the former, & Ieremie still in Ierusalem commented in Sermons vpon his Lamentations, all this moved not Sedekias & his nobles. For they knew not the Kingdome of Christ: that it was for the world to come; & knew that an Eternall throne was promised vnto David. 2 Sam. 7. & 1 Chro. 17. So still they made their belly their God. Phil. 3. And to this day the Thalmudiques say; in R. Moses Ben Mamony Tom. 1. tractat. Pœnitentia. Perek or section. 9.* All the good thinges which the prophets prophecied vnto Israel: they are onely bodily thinges, wherein the body shalbe benefited in the dayes of Messias; when the Kingdome shalbe restored to Israel. *Moses foretold Deut. 32. that vvhen they became fat, grosse, and burly, they vvould forget God that made them, & contemne the rock of their Saluation. And Esay Ch. 6. recordeth that to haue come to passe; & Rambam tract. pœnit recordeth the sinne there to be sin against the holy Ghost: vvherein God vvould never give repentance. As they could not repent: to give over at the siege; but they dreamed still that Egypt vvould help; but Ieremy Lamenteth that their folly: So for the second destruction, they beleeved not the Angel, Dan. 9. that telleth againe and againe that their city should haue*

 asi-

a final destruction. But when S. Stephen, Act. 6 & 7. told the same, & had in his face like the Angels brightnes, they stopped their eares; & would neither hear nor see. And who would haue thought that Saraias the high Sacrificer, & father of good Esra should conspire with the rest to damne Ieremy for a false prophet, because he told of Ruine to the temple, & implements; & of the New Testament. But man sold into sin cannot see, where God openeth not the eyes. And here the spirit teacheth the Godly to grone with sighings vnspeakable.

Daniell full of grace honoureth this verse ch. 9. thus; It hath not ben done vnder all the heaven as it hath bene done to Ieruſalem,

Lamed. 12. This hath not befallen you, ô all that passe by the way. Consider yee, & see yf ther be any sadnes like my sadnes, which is caused vnto me: wher the Eternall hath caused sorow, in the day of his hoat anger.

Mem. 13. From on high he hath sent fier into my (*p*) bones, and made it prevaile: he hath spread a net to my feet: he hath turned me backward, he hath made me desolate, sick, all the day.

(*p*) *The cities of Iuda brent by the Chaldeans.*

The

Nun. 14. The (*q*) yoke of my treſpaſſes hath made an impreſſion by his hand: they plat (*r*) thẽſelves: they go over my (*ſ*) neck; he hath beaten down my ſtrength: The Lord hath given me into their handes before whome I cannot ſtand.

(*q*) *The yoke of the Law was given to teach how ſinne abounded*

So ſeing they humbled not themſelves before God, to walk better in his covenant, all the curſes written in the Lawes of Moſes cam upon them: When from the yoke of the Law, which theſe fathers could not bear, the yoke of their treſpaſſes galled the neck. When Dan. Ch. 9. confeſſed this much: the Angel Gabriel teacheth him of the eaſie yoke of Chriſt, named ſo; Math xi. And that oration of the Angel Gabriel is no leſſe to the old Teſtament then the ſun is to the sky.

(*r*) ישתרבו . *S. Paul expoundeth this ſtrange Ebrew with as ſtrange Greek;* εὐπερίστατος ἁμαρτία; *Eb.* 12. *Sin that cunningly wrappeth about. And this he meaneth that the glorious wiſdome of Moſes Law, which ſtandeth for the marrow, ſtill, but not for the outward, Sabbat, circumciſion, Tabernacle, & other rites of Levy, this blinded them, who would not look vnto Chriſt the end of the Law, that God from the Law plagued them, & made the Law, held as their table, to be their trappe. Seing they would not enter into the reſt of Chriſt; where baptiſme, and the Lordes ſupper are no burden. S. Paul calling the Ebrewes being in the Errour of Sedekias times vnto Ieremies Lamentations, cloſly warneth by the former deſtruction, a ſecond as a deluge; when the Apoſtles preaching hath had forty yeres as Ieremies, when Sedekias & his went into the wilderne of the heathen.*

The Thalmudiques traditiõs to this day, are their sinnes, platting themselves as the boughes of a tree, or the Nerves of the Elephants coddes. Iob 40. 17. Whence Ieremy borowed his word, which S. Paul gaue to Grecia. (S Neck signifieth as in Abak., 3. th highest townes of state; when Iosuah conquered Chanaan. Such was Ieruſalem to Ieremies dayes & S. Paules.

Samech. 15 The Lord hath troden downe all my (*t*) valiant, within me: he hath called an (*u*) assembly against me, to breake my yonge men: the Lord hath troden the winepresse, to the virgin daughter Iudah.

Ain. 16. Therfore do I weep: myne eye mine eye gussheth out of water: for cõforter is far from me, that should keep in my life: my children are desolate because the enemy is the stronger.

(*t*) *When Nab; caryed a way all the men of warre, & all the nobles, & Iewelters, in his eight yere. 2. K. 24.*

(*u*) *When the Kings of the earth assisted Nab; to besiege Ieruſalem: Cræsus King of Lydia might well be one of them. Cld Herodotus noteth his familiarity with the King of Babel. God would haue Kings to know Ieruſalems fall by Babel, that when they should hear of Babels house of Nemrod fallen, by Iapheth and Sem, & proclamation to send home the Iewes by subsidy of 120 nations; they might listen when God in Christ would pity the world for that liberality to his people.*

Sion

Pe. 17. Sion ſpreadeth the hands, ſhe findeth no comforter: The Eternall hath given charge concerning Iacob, to his enemies round about him: Ieruſalē is become a mēſtruous womā amōg them.

Sade. 18. The (*x*) Eternall is iuſt. For I haue rebelled againſt his mouth. Heare now all ye people & ſee my ſadnes. My virgins & my yōg mē are gon into captivity.

Coph. 19. I called vpon my (*y*) Lovers; & they haue deceived me: My ſacrificers & my Elders yeeld vp the ghoſt in the citie, when they ſeeke them meat to keepe in their life.

Resh. 20. See ô Eternall how I am in

(*x*) *Dan. Ch. 9. expreſſeth this whole ſentence.*

(*y*) *Egyptiās, Ezek. 29. reſiſted Babel, as well as Iuda;*

But promiſing help they durſt not performe it. As in many places Ezekiel telleth, 30. & 31. & mo. Alſo though wee have no record of confederacy betwixt Iudah & other Enemies to Babel, reaſon telleth that all of one danger at the firſt, ioyned League. Theſe were confederate with Egypt, Ezek. 30. Cush, Put & Lud, & all Arabia, & Cub or Barbāria. Theſe, as haters of Ieruſalem partly for feare of Nabuchadnezars greatnes, partly of hatred to Gods trueth, forſake Ieruſalem, while Nab, beſiegeth Sedekias; Ezekel Ch. 29. & 30. propheſieth againſt them.

 diſtreſſe

distresse. My bowels are (z) disquieted, & my hart is turned within me, because I have stubburnelie rebelled. (a) Without the sword doth robbe, within is death it self.

(z) Iob 16. 16.

(a) Deu. 32. They shalbe brent with hunger & eaten vp with burning,

Schin. 21. They have heard how I sigh, having no comforter: all my enemies haue heard my evil, (b) they reiovce at thy doing. Thou bringest a day which thou hast proclaymed, that (b) they shalbe as I am.

& bitter destruction. Without, the sword shall robbe; within shalbe fear. S. Paul 2. Cor. 7. 5. calleth Moses & Ieremy both into minde: saying; When we came into Macedonia my flesh had no rest: we were alwayes in distresse, without was fighting, within was feare: *Thus divinely honoureth he the songes of Moses and Ieremy: as having their wordes still before him, ioyning Moses prophecy with Ieremyes story: & shewing how the Apostles were vexed in the world, as Ierusalem of the Chaldeans. (b) Namely Tyrus, reproved of Ezechiel for ioyance at the fall of Ierusalem: which Tyrus is there told of ruine. Many yeares it was besieged of Nab; & taken at the last. Other nations vntaken yet, but told Ier. 25. that they should serve Babel, they also hated Iudah: concerning whome this prophecy is vttered.*

Let

Tau. 22. Let all (*c*) their evill come before thee: and do vnto them as thou haſt done vnto me for all my treſpaſſes. For my ſighings be many & my hart is ſick.

(*c*) *The firſt Alphabet row is ended in the prophecy of ending the wicked Kingdomes which should be brought vnder*

Chap. 2.

Aleph. 1 HOw hath the (*d*) Lord beclouded in his anger the daughter Sion; he hath caſt do vne from heaven to the earth the fayreneſs of Iſrael: and remembreth not his footſtoole in the day of his anger.

Babels yoke: to shew that all theſe troubles are in Gods providence ſetled in moſt exquiſite order for his iudgments. (*d*) *Foure Hebrew names of God are onely vſed in this book: Iehovah, the Eternal, in ech Chapter; & is accompanied with Adonai: Abrahams ſtay, with a note of trinity; (Gen. 15.) Lam. Ch. 1. 2, 3. And in the third alſo, with El; Mighty, & once in a moſt fit argument; & with עליון The moſt HIGH, wiſe; wherin Ieremy complayneth againſt the high ſtates of Iudah, vnto one whome they felt higher & mightier. In the fourth and fift, Iehovah: Performer of promiſe from Eternall purpoſe, onely is vſed Elohim the exact mighty iudge, only vſed Gen. 1. & elſwhere moſt vſuall in ſtory, is not at all in this book: Where the prophet sheweth how God in*

Wrath Will

Will remember mercy: to make the Iewes in Babell a golden Hate; & not enter into iudgement to consume them. A translater, vnmindefull of fit English for eth, will blinde his reader!

(e) *Eb. swallowed, & vsed as here, Iob. 2.* (f) *Deut. 28. & Amos terme of Davids tabernacle Ch. 9. is here.* (g) *Es. 25.* (h) *Ps 89. where the*

Beth. 2. The Lord hath (*e*) overwhelmed, nothing sparing, all the dwellings of Iacob: he hath (*f*) broken downe in his wrath the fortes of the daughter Iudah: He hath (*g*) brought vnto the ground, He hath made (*h*) a riddance of the kingdome, & of the Princes.

Gimel. 3. He hath broken in his hoat anger all the (*i*) horne of Israel: He hath turned back his right (*k*) hād from the enemy: and he hath kindled (*l*) in Iacob a flaming fier, which eateth vp round about.

Daleth. 4. He hath bent his bow as an enemy: he hath settled his right hand as an adversarie: he hath killed all the pleasant to the eye, in the tent of the daughter Siō:

Whole psalme handleth this matter; that Salomons Kingdome was but vanitie: & that of Messias is in heaven. (i) *Ps. 75, 12.*
(k) *Ps. 89.* (l) *Deut. 33.*

ho

he hath powred out his heat as fier.

He. 5. The Lord is become a very enemy: he hath overwhelmed Israel, he hath overwhelmed all (*m*) her palaces: he hath marred (*n*) her fortes: & he hath multiplyed, in the daughter Iudah, (*o*) heavines vpon heavines.

(*m*) 2. K. 25.
(*n*) Deut. 28.
(*o*) Esay 29. *hath the same strange Ebrew for this matter.*

Vau. 6. And he hath pluckt vp his (*p*) pavilion as a garden: he hath put downe his feastes: the Eternall hath caused in Sion feast & Sabbath to be forgotten, & he hath lothed in the indignatiō of his anger, (*q*) King & Sacrificer.

(*p*) *Ps.* 76. 3. *The Temple, & so in the Chaldy here.* (*q*) *This was the maine point wherupon Koheleth wrot that all things vnder the Sun were vain. And for this the Atheist Ioakim brent the Lamentations: wherupon God told he should have the buriall of an asse; and that non of his seed should sit vpon Davids throne; & expresly that Iechonias should dy childelesse. As to this houre our Learned over Europe cannot beleve Ieremy 22. & S. Luc. 3. for that, so in Ieremyes dayes men could hardly beleeve this; and for this the Sacrificers condemned Ieremy too. So hard a matter it is to despise the world, & to looke to the Kingdome of heaven. And further large commenting I shall not need. The learned in Ebrew vpon a warning may by myne examples search how still from other holy writers Ieremy fetcheth his phrases.*

Zain. 7. The Lord hath reiected his altar: he hath caſt off his temple; he hath delivered into the hand of the Enemy the walles of her towres: they make a noiſe in the houſe of the Eternall as on a feaſt day.

Cheth 8. The Eternal purpoſed to deſtroy the wall of daughter Siō: he ſtretched the line; he withdrew not his hand frō overwhelming; both frontier and wall mourned; together they became of no ſtrēgth.

Teth. 9. Her gates ar ſunck to the ground: he hath marred & broken into ſhevers her barres: her King & her princes (are) among heathen; (that) * haue no Law; alſo her prophets find no viſion frō the Eternall.

(*) *Ro.* 2.

Iod. 10. The Elders of the daughter Sion ſit on the ground, they be ſilent: they caſt vp duſt vpon their head: they put on ſackcloth. The virgins of Ieruſalem hang down their heades to the ground.

Caph

Caph. 11. Mine eyes are ſpent by teares; my bowels are diſquieted: my liver is powred vpon the ground: for the breach of the daughter of my people: while infant & ſuckling faint in the ſtreets of the towne.

Lamed. 12. To their mothers they ſay where is * bread & wine; when they faint as the ſlayn in the ſtreates of the city; whē they powre out their ſoules in the boſome of their mothers. * *Eb. corne.*

Mem. 13. VVhat teſtimony ſhall I bring for thee, what ſhall I liken to thee, ô daughter Ieruſalem? what ſhall I compare with thee, that I may comfort thee, ô daughter virgin Sion? For thy breach is great as the ſeas. VVho can heale thee?

Nun. 14. Thy prophets have looked out for thee thinges vaine, & which have loſt the ſaltnes: they have not diſcovered thine iniquitie, to turne away thy captivity; but they have looked out for thee, pro-

phecies of vanitie, and diſperſion.

Samech. 15. All that paſſe by the way clap their hands at thee, they hiſſe and wagge theyr head at the daughter Ieruſalem. Is this the city of which they ſaid:

*pſ 48. * the perfection of fayrnes, the ioy of all the earth;

Phe. 16. All thy enemies gape with their mouth againſt thee: they hiſs and gnaſh the teeth: they ſay, we haue devoured: this now is the day which we haue expected, we haue found, we haue ſeen.

Ain. 97. The Eternall hath done that which he purpoſed: he hath performed his word, as he ordeined of old time: he hath brokē downe, & nothing ſpared: & he hath made the enemy to rejoyce over thee: he hath exalted the horne of thy adverſaries.

Sade. 18. Their hart will cry vnto the Lord: O wall of daughter Sion, powre downe teares like a river day & night: take thee no reſt: nor let the apple of thyne eye

leaue

leaue off.

Koph. 19. *Arise, break out on the night at the first watch: poure out thy hart like water befor the face of the Lord. lift vp thyne handes vnto him for the life of thy children, which faint for hunger, in the corner of every streat. * *Eb.* *Kumi* κουμι. *Marc.* 5. 41.

Resh. 20. See ô Eternall & behold with whome thou hast dealt thus. Should women eat theyr owne fruict: infants that may be spanned; should sacrificer & prophet be killed in the temple of the Lord? *Deut.* 28.

Schin. 21. They lie in the stretes, *on the ground, yong & old: my virgins & yong men fall by the sword: thou dost kill in the day of thyne anger; thou dost make a slaughter: thou doest nothing spare. * *Deut.* 32.

Tau. 22. Thou calleſt, as in a day of assembly *my feares from round about; & there was in the day of the anger of the Eternall none escaped or remnant. Them, whome I could spāne, & brought vp, my * *Ps.* 31. 14. *Ier.* 6. 25 & 20. 3. 10 & 46. 5. & 49. 29.

enemy hath consumed.

Chap. 3.

Ieremy telleth his own misery: after wicked Ioakim brent his Lamentations, and sought to kill him, & Baruc & he propheciеth how he shalbe vsed by the Sacrifi cers wickednes

Aleph. 1. I am the man that hath seen affliction by the rodde of his wrath.

Aleph 2. Me hath he led & caused to go into darknes & not light.

Aleph. 3. He is wholly bent, he turneth his hand against me all the day.

Beth. 4. He hath made my flesh & my skin wax old; he hath bruised my bones.

Beth. 5. *He hath built round about me, and he hath compassed me with gall, and wearynes.

Beth. 6. In * dark places hath he set me, as the dead for ever.

Gimel. 7. He hath made a wall about me, that I cannot get out: he hath laid an heavie chaine vpon me.

Gimel. 8. Though I cry, and call pitiously, he shutteth out my prayer.

in Sedekias times: This Chapter was added to the first book. * *Ier.* 32. ‡ *Ps.* 143. *Ier.* 38.

He

Gimel. 9. He hath walled in my wayes with ſquared ſtones: & turned away my pathes.

Daleth. 10. A beare lying in wait, is he vnto me: a Lion in a ſecret place.

Daleth. 11. My wayes hath he made thorny; & he hath torne me: he hath made me deſolate.

Daleth. 12. He hath bent his bow, & ſet me as a mark for an arrow.

Heh. 13. He hath ſhot into my reines the ſhaftes of his quiver.

Heh. 14. (*a*) I am become a laughter to all my people: their ſong all the day.

Heh. 15. He hath filled me with bitternes: he hath made me drunk with wormewood.

Vau. 16. And he hath burſt my teeth with pebble ſtones: he hath turned me on my face in aſhes.

Vau. 17. And my ſoule is caſt off from peace: I haue forgotten the good.

(*a*) θέατρον τῷ κόσμῳ ἐγενήθημεν. 1. Cor 4. We are made a ſpectacle of the world.

Vau. 18. And I thought in my ſelf, my ſtate is vndone, and my hope from the Eternall.

Zain. 19. Remember my affliction, & my vexation, worme wood & gall.

Zain. 20. My ſoule ſhall ſtill remember them, & pray within me full heavily.

Zain. 21. I will ſet this to my hart, wherfore I ſhall hope:

Cheth. 22. It is the mercie of the Eternall that we are not* conſumed, becauſe his compaſſions are not ſpent,

* *Pſ.* 64. 7.

Cheth. 23. Becauſe they be new every morning, (becauſe) thy fidelity is great,

Cheth. 24. The Eternall is my portion, ſayth my ſoule: Therefore I will truſt in him.

Teth. 25. The Eternall is good to them that wayt on him: to the ſoule that will ſeek vnto him.

Teth 26. It is good that (a man) truſt & expect for the ſalvation of the Eternall.

It

Teth. 27. It is good for a man that he beare the yoke in his youth.

Iod. 28. He will ſit alone, & be ſtill, becauſe HE hath laid it vpon him.

Iod. 29. He will lay his face to the groũd, that there may be hope.

Iod. 30. He will (*a*) giue his cheek to the ſtriker, he wil be filled with reproches. (*a*) *Mat.* 5.

Caph. 31. For the Eternall will not caſt off for ever.

Caph. 32. For though he make ſorowfull, he will alſo haue compaſſion: according to the riches of his grace.

Caph. 33. For he doth not grieve from his (own) hart, nor make ſorowfull the ſonnes of man.

Lamed. 34. To ſtampe vnder his feet all the priſoners of the earth,

Lamed. 35. To overthrow the right of a man before the face of the Higheſt,

Lamed. 36. To ſubvert a man in his cauſe, the Lord liketh not.

Mem. 37. VVho is he that ſaith, that any thing falleth out, which the Lord cõmaunded not?

Mem. 38. From the mouth of the higheſt cometh not the evill & the good?

Mem. 39. VVhat ſhould living man grudge, any perſon after his ſinne?

Nun. 40. Let vs ſearch & try our wayes, and returne vnto the Eternall.

Mat. 6. *Nun.* 41. Let vs lift vp our heart with our hands vnto* God which is in heauẽ.

* *El. Eb. vſed but here: for all the Lamentations.*

Nun. 42. VVe haue treſpaſſed and rebelled: thou haſt not forgiuen.

Samech. 43. Thou haſt couered thy ſelf in anger, & doeſt perſecute vs: thou haſt killed, nothing ſparing.

Samech. 44. Thou haſt couered thy ſelf with a cloud; that prayer ſhould not paſſe through.

S. Paul tranſlates this. 1. *Cor.* 4.

Samech. 45. Thou haſt made* vs the offſcouring & refuſe in the middeſt of the people.

* *Himſelf, & Baruc, & Vriah.*

All

Pe. 46. All our enemies open their mouths against vs.

Pe. 47. Fear and pit is come vpon vs: ruine & breach.

Pe. 48. My eye runneth with rivers of water for the breach of the daughter of my people.

Ain. 49. Mine ey floweth & cannot ceasse: because there is no rest:

Ain. 50. Vntill the Eternall looke down & behold from heaven.

Ain. 51. Myne eye worketh into my soule for all the daughters of my city.

Sade. 52. Mine enemies haue without cause chased me as a bird.

Sade. 53. They haue cut off my life in the dungeō & they haue cast a stone vpō me. *Ier.* 38. 6.

Sade. 54. VVaters swim over my head, I said, I am cut off.

Koph. 55. I haue called vpon thy name ô Eternall, out of the low dungeon.

Koph. 56. Thou diddest hear my voice, *Ier.* 38.

hide not thine eare from my releaſe, at my prayer.

Koph. 57. Thou dreweſt near in the day that I called vpon thee: thou ſaydeſt: feare not.

Resh. 58. O Lord thou haſt pleaded the cauſe of my ſoule, thou haſt redeemed my life.

Resh. 59. Thou haſt ſeen, ô Eternall, my wrong: Iudge my right.

Resh. 60. Thou haſt ſeen all their vengeance, al their deviſes againſt me.

Shin 61. Thou haſt heard their reproching, ô Eternall, all their deviſes againſt me.

Shin. 62. The lippes of * them that ſtand vp againſt me: and their meditation againſt me all the day.

Shin. 63. Their (*a*) lying downe, and riſing vp, do thou behold: I am become

* *The Sacrificers that held Ieremy guilty of death for ſaying that Babell ſhould deſtroy the citie. Ier.* 38.

(*a*) *Pſ.* 139. 2. their

(*b*) their ſonnet.

Tau. 64. Thou wilt (*c*) reward them, ô Eternall, according to the workes of theyr hands.

Tau. 65. Thou wilt giue them a burſting of hart: thy heavie curſe wilbe vpon them.

Tau. 66. Thou wilt perſecute in anger, & rid (*d*) them from vnder the heavens of the Eternall.

(*b*) *They thought it ſo ſtrange that Salomons race & Kingdome ſhould fall.*

(*c*) *S. Paul tranſlateth this verſe againſt Alexander the Copper-ſmith. 2. Tim. 4.* (*d*) *Ieremy Ch. 24. told how the men of the third captivitie ſhould come to nothing. And Ezekiel prophecied onely in their dayes: but they would take no warning. This three fold Alphabet endeth in their threefold & abſolute deſtruction. Yet Ezra was of that captivity. But an infant. And of Anathoth curſed by Ieremy, by repentance 128 returned. Ezra, 2.*

Chap. 4.

Aleph. 1. How is the gold dimmed, how is the pure(*e*)ce hē changed: how be the holy ſtones powred out at the

(*e*) *one name of gold in Eb.*

corner of all ſtreats.

Beth. 2. The children of Sion, the pretious, valewed as the Feſſe ore, how are they reckoned as earthen veſſels, the work of the potters hand?

Gimel. 3. Even the Dragons open their breaſt, they give ſuck to their whelps: the daughter of my people is like the cruell: as * the oſtrich in the wildernes.

* *Iob.* 39 14.

Daleth. 4. The tongue of the ſuckling cleaveth vnto his throte for thirſt: the infants ask for bread, none doth break it to them.

He. 5. They that fed delicately lye deſolate in the ſtreats: they which were brought vp in ſcarlet embrace the dong.

Vau. 6. And the puniſhment of the daughter of my people paſſeth the penaltie of Sodome, which was overthrowē as in a momēt: & no hands ſtayed vpon her.

Her

Zain. 7. Her Nazarites were purer then snow, whyter then milke; they were in colour redder then the carbuncles; they were polished like the Saphir.

Cheth. 8. Their visage is darker then a coale; they cãnot be known in the streats: theyr skin sticketh to theyr bones: it is as dry as a stick.

Teth. 9. The slayn by the sword are better then the slayn by hunger. For they wast away perced by wãting the fruictes of the field.

Iod. 10. The hands of the pitifull womẽ seath their own children: they became their meat, in the breach of the daughter of my people.

Caph. 11. The Eternall hath accomplished his indignation: he hath powred out his hoat anger; and he hath kindled a fier in Sion, which hath eaten vp her foundations.

Lamed. 12. The Kings of the earth, & all

all that dwell in the world, would not beleve that the adversarie and enemie should enter the gates of Ierusalem.

Mem. 13. For the sinnes of her prophets, for the iniquityes of her sacrificers, which shed within her the blood of the iust:

Nun. 14. The blinde stumble in the streat: they are polluted with blood: that men might not touch their garments.

Samech. 15. Give place, ô pollũted, they cryed vnto them, giue place, give place: touch not: whẽ they took flight, yet they stumbled vpon others. Among the heathen it was said; they shal no longer have a dwelling.

Pe. 16. The face of the Eternall hath scattered thẽ; he will no more regard thẽ: They respect not the person of the Sacrificers, they pity not the Elders.

Ain. 17. Even yet our eyes are spent at our vaine help; In our waiting we wait for a na-

a nation that cannot ſave.

Sade. 18. They chaſe our ſteppes that we cannot go in the ſtreates: our end is approched; our dayes are fulfilled: for our end is come.

Koph. 19. Our perſecuters are ſwifter thē the egles of the ſky, on the mountaines they purſue vs, in the plaine fieldes they lay wait for vs.

Resh. 20. The ſpirit (*a*) of our noſtrels the anointed of the Eternall was caught in their trap: of whom we ſayd, in his ſhadow ſhall we live among the nations.

(*a*) *Iosias: the King: kild by Pharao Necho.*

Schin. 21. Reioyce & be glad ô daughter (*b*) Edom, which dwelleſt in the Land of Huz. Over thee alſo the cup ſhall paſſe: thou ſhalt be drūk & ſhew thy nakednes.

(*b*) *From Esaw to the Herodes Edom hated Iacob. and no*

Tau. 22. Thy puniſhment is accompliſhed, ô daughter Sion: He will no (*c*) more

leſſe then ten propheties are againſt them; As Barbinel noteth vpon Obadias. [*c*] *As in Dan. 9. 490 yeres they held their land in Gods favour.*

cary thee away: he will visit thine iniquitie, ô daughter Edom: he will discouer thy sinnes.

Chap. 5.

1. REmember ô Eternal, what hath befallen vs: consider & behold our reproch.

2. Our inheritance is turned to strangers: our houses to aliants.

3. VVe are become orphanes, fatherles: our mothers are as widowes.

4. Our water do we drink by money, and our wood cometh by price.

5. Our necks are vnder persecution; we are weary: we have no rest.

6. VVe gave our hands to Egypt, to Assur, for to be satisfied with bread.

7. Our fathers haue sinned: they are no more; we beare their punishment.

8. Servants rule over vs; none rescueth from their hand.

9. By our lives we get our bread; for the

the ſword of the playn fieldes.

10. Our ſkin is as black as an oven; for the burning of hunger.

11. They defile the women in Sion; the virgins in the cities of Iudah.

12. The princes are hanged by theyr hand; the Perſons * of the Elders are not honoured. * *Deut.* 28. 21.

13. The young men they take to grind; & the boyes fayle vnder the wood.

14. The Elders have ceaſed from the gate: the young men from their ſonges;

15. The ioy of our heart hath ceaſed: our daunce is turned into mourning.

16. The crowne of our head is fallen: wo now vnto vs that we have ſinned.

17. For this our heart is ſick: for theſe things our eyes be dim.

18. For mount Sion which is deſolate; the foxes walk vpon it.

19. Thou ô Eternall continueſt for ever: thy throne from age to age.

 20. VVher-

20. Wherfore doeſt thou forget vs for ever, and forſake vs ſo long time?

21. Turne vs, ô Eternall, vnto thee, & we ſhall returne; renew our dayes as of old.

22. But thou haſt greatly hated vs; thou haſt ben exceedingly angry againſt vs.

Of foure repeated verſes.

Turne vs, o Eternall vnto thee, and vve ſhall returne; renevv our dayes as of old.

The verſe 21. is one of the foure which in the Maſſoreth Bible are printed as a poſtſcript for better memory: an other is the laſt ſave one in Eccleſiaſtes; an other the laſt ſave one in Eſay; the fourth, the laſt ſave one in Malachie, as I noted vpon Eccleſiaſtes. Theſe ſayings conteyne the mayn of the writers, That in Eccleſiaſtes biddeth vs look for all happines in the world to come; that of Eſay telleth how all Moyſes policy ſhall end. That of Malachy sheweth how Iohn Baptiſt ſhall begin the New Teſtament. And this of Ieremy telleth that God will begin a new ſtate for his People. Vpon that they ſtudyed in Babylon fifty yeres; and they made themſelves a golden age; knowing that the Kingdome of Chriſt was in ſuffrings. Afterwards they are plainly told of the true Kingdome; & be renued, as of old. This verſe was given in the beginning of the captivitie for a comfort that way.

Finis.